

# CHURCH AND STATE

A MONTHLY REVIEW



VOL. 12, NO. 2

FEBRUARY 1959

## St. Maurice Demoted At Ft. Leonard Wood

Orders have been issued terminating official promotion of St. Maurice as patron saint of U. S. Infantry, at Ft. Leonard Wood. Announcement of Army action in this matter was contained in a letter to POAU signed by Major General R. V. Lee, the Adjutant General. The St. Maurice program, originally implemented by the Holy Name Society at Ft. Benning, Ga., had been enthusiastically promoted at Ft. Leonard Wood by Col. Frank R. Sibert.

The reply to POAU declared that after full investigation it has been determined "that the use of a patron saint as an exemplar offended the religious scruples of some Protestant sects." Accordingly, the Commanding General "directed the regimental commander to remove pictures of St. Maurice that were painted on Government buildings, cease the use of mottos and stamps on regimental newspapers and daily bulletins, remove signs associating the name of St. Maurice with any military building and to limit the use of St. Maurice as Patron of Infantry to unofficial and voluntary participation by those interested."

### Insult Is Ignored

In replying to General Lee's letter POAU made no reference to his derogatory description of the responsible church groups which had protested the St. Maurice program as "some Protestant sects." The letter commended the officer and expressed the opinion that "the action by the Army . . . has been satisfactory and proper."

The letter added, however, that since there was an apparent plan to introduce the patron saint program at all military installations, additional action should be taken. It was recommended (1) that the Army officially announce its position in regard to patron saint activities at military in-

## New Manila Cathedral Built With U.S. Funds

Reports from the Foreign Claims Settlement Commission disclose continued payments of U.S. funds to Philippine church groups under legislation passed by the 84th and 85th Congresses. Major beneficiary (about 90% of the money) is the Roman Catholic Church which has rebuilt many of its parishes in the Philippines with these funds.

A statement by Representative John W. McCormack (D. Mass.) printed in the *Congressional Record*, August 21, 1958, covered much of the same ground. Rep. McCormack is recognized as principal architect of the Philippine church subsidy legislation.

Neither Mr. McCormack nor the report revealed that the new \$1,850,000 Roman Catholic cathedral now being completed in Manila, was a recipient of the war claims funds. The money advertised as going to the

building of schools and hospitals has, in this case and probably many others, gone for the building of churches as well.

The exact amount donated by the U.S. government for the cathedral is not known. The *Detroit Free Press* gives the figure as "more than \$50,000." The amount actually awarded to Archbishop Santos of Manila is \$1,245,322.

When the various acts were passed authorizing these expenditures, Congressmen were assured that "no tax funds were involved." Technically, this was true since the money came from confiscated Japanese assets. It is equally true, however, that these assets belonged to the government of the U.S. and its people.

Other Roman Catholic beneficiaries included: Congregation of the Virgin Mary, Roman Catholic Prelature "Nullius" of Iba, Franciscan Sisters of the Immaculate Conception, Knights of Columbus, Catholic Women's League, Augustinian Recollect Missionaries, Immaculate Conception Anglo-Chinese Academy, Community of the Sisters of St. Paul de Chartres, Congregation de Relig. Missionaras de Santo Domingo, Archbishops of Cebu and Nueva Caceres and Bishops of Lingayen, Leyte, Lipa, Surigao, San Fernando, Nuevo Segovia, Lucena and Tuguegarao.

Protestant groups also benefited from the payments—about 10% of the total. Principal Protestant recipients were the United Presbyterian Church and the Y.M.C.A.

### St. Louis Welcomes Conference

Special Conference committees headed by Dr. O. R. Shields of St. Louis' POAU Chapter have completed arrangements for the 11th Conference on Church and State, February 9 and 10, 1959. Bishop Eugene M. Frank and Dr. Dick H. Hall are featured speakers at evening rallies. Registration details on page 7 of this issue.

stallations and (2) that the office of Chief of Chaplains should make a similar announcement with comment to appear in the professional publication which goes to all chaplains on duty with the U. S. Army.

A number of warmly appreciative letters have reached POAU headquarters from servicemen at Ft. Leonard Wood. The letters stress the need of intervention by an outside organization in situations where servicemen are being subjected to unwanted religious indoctrination by a determined commanding officer.

• Editorials •

## Suppress Violence Not Dissent!

POAU has urged Federal intervention against bombing outrages. (December 1958 Review.) Such "Federal aid" we strongly support.

Now Justice Department and Post-office officials complain that constitutional restrictions make it "most difficult" to ban certain unnamed "hate sheets" which said officials consider of "warped and abhorrent character." They mention especially "anti-Catholic" literature.

This gives us pause, for already some sound criticisms of clerical institutions are banned under a peculiar interpretation of the postal libel laws. Are these officials seeking, consciously or subconsciously, not the suppression of anti-religious violence but the suppression of religious dissent?

A considerable number of postal officials may be subject to the influence of the Catholic *Tablet* of Brooklyn which opposed the suggested White House Conference to "rally the American people against bigotry." The editor did not "see what purpose would be served by a White House Conference." He said, "Let there be opposition to bigotry but let it not be selective." He asked for the inclusion of the "pernicious" activities of POAU and "some of its satellites," also, the "machinations against revealed religion by such organizations as the Ethical Culture Union."

### Look Sharp

It happens that the Ethical Culture Union was formed in New York and includes many persons of Jewish background. Apparently the editor refers to them as "machinators against revealed religion." It would not be difficult for this modern inquisitor to classify any non-Catholic group similarly. For to him, the term "revealed religion" includes Catholicism and nothing else.

Justine Wise Polier, chairman of the Executive Committee of the American Jewish Congress, must see this danger for she criticizes all proposals to curb synagogue bombings by group libel legislation, postal censorship, etc. Already there are laws to prevent use of the mails for conspiracy. In lieu of more censorship laws, Miss Polier asks that transportation of bombs in certain cases be made a Federal offense.

We are happy to see Sen. John Kennedy sponsoring legislation suggested by Judge Polier, instead of following his co-religionists on the Brooklyn *Tablet*. We must not permit wholesome indignation over the bombings to be distorted into indiscriminate suppression of criticism and controversy. In seeking to preserve liberty, we must not be tricked into destroying it.

## Religious Segregation

Late last year the Roman Catholic bishops of the U.S. issued a statement strongly decrying the evils of racial segregation. It is a statement which should have had our comment.

We believe this—that if these leaders are so convinced of the evils of racial segregation in the schools, they should certainly integrate their own schools. They have not done so. Except for token integration here and there, parochial schools in the South remain quite as segregated as public schools. Why should this be? In an authoritarian church the matter is a simple one. If these leaders believe in integration, why do they not integrate?

### It's Still Segregation

A more serious question obtrudes. Why do the Roman Catholic leaders castigate one kind of segregation while they assiduously promote another kind? They have much to say about the evils of racial segregation, yet themselves firmly impose a pattern of religious segregation. They assure us that it is bad to educate children of a certain skin color in one school and children of a different skin color in another school. Then, almost in the same breath, they tell us that it is highly virtuous to segregate school children by creed.

The basis of creedal segregation for Roman Catholics is found in one of a series of orders or laws issued to the lay folk of this church. It is in Canon Law 1374 which reads: "Catholic children may not attend non-Catholic, neutral or mixed schools, that is, those which are open also to non-Catholics." Exceptions can be permitted but must be approved by a cleric in every case.

### Building the Walls

We believe that this is not only a huge blind spot in Roman Catholic

thinking. It is a blind spot in public consideration and discussion. In the current obsession with racial segregation, religious segregation, with its far more insidious implications, is being entirely overlooked.

Today we are beginning to see how much we have to fear from the divisive religious enclave that is being diligently constructed in our midst. Religious segregation in the schools is crucial to this enclave, but this is only its beginning. We are witnessing here an ingenious conspiracy to wall off one entire religious group and to sever them from their normal and needed contacts with all the rest.

In any area where social and professional intercourse would normally occur, the hierarchy tries to avoid participation of its adherents by encouraging them to develop a separate, sectarian organization. There come to mind the Catholic Lawyers Guild, the Catholic War Veterans, Wives of Catholic War Veterans, Catholic businessmen, Catholic Correctional Chaplains, Catholic Policemen, Catholic Firemen, Catholic government employees, Catholic radio and TV directors, Catholic Broadcasters Association, Catholic newsmen, etc. etc.

The clergy do not even permit Catholic children to associate with their friends in Boy Scout and Girl Scout troops. They encourage Catholic schools to schedule athletic contests only with other Catholic schools. We have noticed ads in the press with the caption: "Your Friendly Catholic Discount Store." Even shopping in

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### Church and State

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## NEWS From Far and Near

◆ Elected because he refused to commit himself to prohibition of divorce, concessions to religious colleges and relations with the Vatican, (Review, May, 1958) Argentina's new President, Arturo Frondizi has granted "autonomy" to such colleges (Review, December 1958). His Minister of Cults has now visited the Pope and come home saying that a *concordat* is "a permanent aspiration."

◆ The faction of Australia's Labor party dominated by the Catholic hierarchy formed a splinter party. After the Party's recent defeat, Labor Party Leader Herbert V. Evatt attacked Archbishop Daniel Mannix for his pre-election statements; he was backed by Alan Walker, prominent Methodist evangelist who called the Archbishop's statement "not religious but political in nature."

◆ John Diefenbaker, Baptist leader, elected Prime Minister of Canada as an advocate of a "bill of rights" on the U.S. model, which would abolish support for religious schools, visited the Pope recently and the Jesuit magazine *America* suggested that the discussion concerned a possible Canadian envoy to the Vatican, hotly opposed by Canadian Protestants.

◆ The Philippine Federation of Churches, demanding revocation of a three-year-old government ban on commercial showing of the film, "Martin Luther," said, "We can find no reason whatsoever to allow pictures of banditry and gangsterism . . . and disallow the showing of a film like this."

◆ "Patriotic" Chinese Catholics have elected four more native bishops, making 32 chosen, thus far, in defiance of the Vatican. Pope John asked worldwide prayers to "stem the possibility of full-scale and imminent schism" in that country.

◆ The Court of Sessions at Edinburgh, Scotland, refused to recognize a decree of the Sacred Roman Rota nullifying the marriage between a Scottish woman and an Italian even though the courts of Italy recognize such a decree. "There are not in Scotland two judicial systems administering different laws of marriage," the court declared.

◆ In England, Catholic bishops are demanding an increase in the basic state contribution to parochial school building costs from 50 to 75%. The government already spends \$4,200,000 a year on new Catholic schools compared to \$1,834,000 on new Anglican schools, although Catholics are a small minority of England's population. There is strong opposition from Protestant Free Churches.

◆ In France, three Catholic priests were elected to Parliament, one of whom will be chairman of the Assembly. Meanwhile, three other priests were on trial for giving aid to Algerian terrorists, and a seminarian for revealing Army secrets to his "religious superiors." In all four cases, the Catholic clergymen were defended by the hierarchy.

◆ Near Athens, Greece, a woman member of Jehovah's Witnesses was prosecuted by the Orthodox Church, jailed and fined, for preaching her religion from house to house. Simultaneously a Greek Orthodox assembly which was meeting there asked for greater suppression of the Witnesses and demanded a ban on open-air Roman Catholic religious processions.

◆ In South Africa, non-Catholics protested a Christmas Seal depicting a Madonna and Child as a tool of Catholic propaganda. The stamp was withdrawn from circulation and the Archbishop of Durban protested an alleged public "slight" to Catholics and called for special services as an "act of reparation."

◆ The Yugoslav Communist government has excluded church property from a recent program of nationalization of all privately owned houses which exceed a stipulated size. The action was heralded as being distinctly favorable to religion. Some property taken from the church after the war still remains in government hands, however.

◆ A newly-created Cardinal of the Roman Catholic Church, Jose Maria Bueno y Monreal, Archbishop of Seville, received his red hat at the hand of Generalissimo Franco at ceremonies in Madrid. In Spain, Portugal and Italy the head of the state traditionally invests a new cardinal.

## Spend, Elect, Convert—

### I.C.A. Annual Report

The annual report of the Voluntary Aid Program which has just been published by the Advisory Committee of the International Cooperation Administration has more to it than meets the eye. The committee headed by Charles P. Taft shows that Catholic Relief Services distributed last year \$79,400,000 worth of supplies overseas, paid for by the U.S. Government. Church World Service (Protestant) gave out \$17,400,000 worth.

The breakdown of the figures reveals that "the most needy" of all countries, in terms of this distribution, was Italy. The surplus commodities distribution conducted by the Roman Catholic Church there last year amounted to \$28,423,000. This was 35% of the total distribution made by that church and 20% of the total distribution made by all agencies everywhere.

The real significance of this figure cannot be grasped until one recalls that the Roman Catholic Church had a strenuous political campaign in Italy last year. Its political party just managed to win in a nip-and-tuck outcome. Observers have said that it was the food distribution which probably made the difference.

### Food and Power

The potency of food distribution as a political aid was demonstrated in the U.S. for many years by Tammany Hall and other successful machines. Their Christmas baskets and other handouts helped keep them in power. The extensive relief program carried on by the New Deal served to buttress and continue the power of that regime. Harry Hopkins is quoted as saying: "We will spend and spend and elect and elect and elect." The variant of this now being pursued by the ICA in certain foreign areas with the use of U.S. materials is apparently to spend and elect and convert.

Another major beneficiary of the U.S.-Roman Catholic distribution was Spain. The Franco dictatorship was faced with a steadily deteriorating economy due, in part, to the vast subsidies it pays to the church. Surplus goods worth \$7,147,000 were poured in to make up part of the deficit and keep Franco in the saddle. Tiny Portugal got \$1,131,000 as its "share"—

(Continued on page 4)

## The Law in Action

The Pennsylvania Board of Public Assistance ruled that welfare case workers recommend birth control clinics to persons on relief. Roman Catholic Bishop George L. Leech of Harrisburg termed the action "brazen." Public Welfare Secretary Harry Shapiro, armed with a legal opinion from the Attorney General, defied the ruling, declaring he would not put it into effect "unless I am bound to do so by law."

\* \* \*

In November, a Canadian child of Jehovah's Witness parents, wounded by gunshot, died for lack of blood transfusions denied by them, while lawyers argued over whether the parents could be overruled. In December a similar child, with an Rh negative blood condition, was saved from death when the court convened in a hospital room and ordered her taken from her parents' custody. Attorneys for the parents seek a reversal of the decision.

\* \* \*

At Providence, a man convicted of a misdemeanor asked his release because a clergyman served on the jury. Rhode Island law says clergymen "shall be exempted" and the defendant contended this left no option for the clergyman to serve voluntarily.

\* \* \*

At Baltimore, Md., a gypsy fortune teller was fined \$100 which was suspended on condition she pay \$50 "into the poor box." At Cleveland, Catholic Charities plans a school for "Christian re-formation" to which convicted boys 14-18 will be required by the courts to go as an alternative to a state "training school."

\* \* \*

An Amish father entered his eight children in a Ridgway, Ohio, public school, saying he was "tired of lawsuits, fines and jail sentences."

\* \* \*

In a suit by Unitarian parents seeking to ban Bible reading in Pennsylvania public schools, Dr. Luther Weigle of Yale Divinity School testified that scripture reading has educational value, that the Lord's Prayer contains "nothing sectarian."

\* \* \*

Six Jewish organizations protested a New Hyde Park, N.Y., policy banning Hannukah songs, etc. because, according to a school board spokes-

man, their inclusion "together with Christmas carols would water down the observance of Christmas." Thereupon the Board unanimously repudiated the challenged policy.

\* \* \*

At Plymouth, Mass., the school board finally approved free public transportation to parochial schools after five years of unsuccessful resistance in the courts to a state law requiring it, and after two school committee candidates who opposed it were defeated at the polls.

\* \* \*

The General Board of the New Jersey Council of Churches opposed "liberalizing" of conditions under which bingo and raffles are conducted under state law.

\* \* \*

In Indianapolis, pastors of Catholic churches who were operating eight "pools" closed them down when the Internal Revenue claimed a percentage as taxes. One said he got a "net" of \$36,000 last year out of his operations to help pay for his parochial school.

\* \* \*

At Portland, Oregon, Rabbi Julius J. Nodel protested construction of a granite pillar, engraved with the Ten Commandments in the City's Plaza Block. "The Ten Commandments," said he, "to be effective must be engraved in our hearts," and "need no endorsement by any governmental body."

\* \* \*

The United States Supreme Court refused to review an appeal from Ohio challenging as unconstitutional a provision in the state's Sunday law exempting those who "conscientiously observe the seventh day as their sabbath." The appellant had insisted that the exception established "religious criteria of 'rest'" and so "discriminated against certain religions and in favor of others."

\* \* \*

Rev. Morris F. McCracken, a pacifist minister of Cincinnati, was jailed for refusing to answer a summons from the Internal Revenue Service. He had refused to pay income taxes for 10 years because some of the money goes for military purposes.

\* \* \*

At Philadelphia, a Latvian Baptist congregation was left high and dry by city council zoning action. Its old church was sold and the group had agreed to move when the "category" of the newly-acquired site was raised to prevent construction of a new church.

## Committee Status

### New Step for Locals

New groups aiming toward, but not yet ready for, recognition as POAU Chapters, will function as "authorized committees" until they reach chapter standards, said John C. Mayne, head of POAU's Department of Organization, in a recent letter to chapter officials.

These standards include selection of a board of directors, promotion of public meetings and addition of a quota of new members to the group during the probationary period.

Committees meeting these standards will be permitted to apply for an official charter to operate a chapter in their area, he said.

Present chapters, Mayne added, are being urged to maintain certain minimum levels of activity in 1959. He expects a score of committees to be formed during the early months of the year.

His letter pointed up the January 1 change in POAU membership to a basic rate of \$5, including an annual subscription to *Church and State* and membership in both National and local POAU.

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## I.C.A. Report

(Continued from page 3)

more than twice the amount that went to war-torn Algeria. Substantial amounts went to most of the Latin countries whose recommendation was not so much actual need as an effective clerical apparatus to handle distribution.

### Challenge in the Offing?

The constitutionality of ICA's partnership with churches in the distribution of surplus commodities has never been challenged. In view of the report just issued there may be such a challenge in the making. A broadening of the partnership between the U.S. government and the church in the food distribution program has been urged by Bishop Fulton J. Sheen. (See *Church and State*, May, 1958.) There were, however, powerful voices within the ICA and within the Department of Agriculture, which cooperates in the program, urging that large-scale relief distributions should be handled by public agencies.

## **Oppressors at It Again:**

# **New Outrages In Spain, Colombia**

The Baptist Church in Seville, Spain, was closed by police on November 10, 1958. This is but one in a new rash of church closings in recent months. Other prominent closings included Third Baptist, Barcelona, and Third Baptist, Madrid. The latter has impressed observers as something beyond routine police action since the church in question had been operating with official permission since before the Civil War.

Reason for the new round of oppression has not been disclosed. Authorities have, for the moment, solved the problem of explaining their actions to the churchless congregations by refusing to discuss the matter at all. One conjecture is that the churches in question may have been making converts of Roman Catholics, which in Spain is a crime.

### **Marriage Presents a Problem**

Discrimination against Protestant young people desiring to be married in their own church, continued full force. Catholic bishops were refusing to certify such persons as "non-Catholic" and civil officials declined to accept a statement to this effect from Protestant clergymen.

There have been five other closings of Baptist churches in Spain since 1954 while additional outrages of the kind have been announced by other evangelical groups. A statement by Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance, asked that Baptists in the U.S. join in prayer for their oppressed brethren in Spain.

### **Persecution Is Real**

A fresh report on Protestant oppression in Latin America came from Dr. Jerome J. Fussell, missions editor of the Evangelical and Reformed Church. Irked at misquotations in the press following an address by Rev. Harold N. Auler of Honduras, Dr. Fussell said that the persecutions of Protestants in Latin America were "far from being exaggerations" and that "the full story has not begun to be told."

"While persecution does not occur in all Latin America and while it fluctuates in those countries where it is found, it is none the less a dangerous reality," he said. "As long as it continues, religious liberty will remain in jeopardy."

## **Segregation**

*(Continued from page 2)*

the same stores with Protestants and Jews would seem to be frowned on.

What lies at the root of this enclave process? In part, it is a reaction of fear. Clerical leaders are convinced that if Roman Catholics are exposed to normal associations and contacts in a free climate, their sectarian obedience might wither. The danger is particularly great in a free country where avenues of thought and expression are not policed by clerical censors.

### **Clerical Ambitions**

There is another motive for the creation of the sectarian enclave. It is the desire to command an influential, and eventually, perhaps, a controlling power. A walled-off group, a group whose only associations are with itself, is far more easily manipulated by its leader than a group with varied and diverse associations. To keep "the faithful" faithful is the motivation for every iron curtain.

The religious enclave being created here gives to its rulers the assurance of continued rule. There is also the alluring prospect that their power bloc may even become the ruling bloc—provided, of course, that it can be maintained as a power bloc.

There are, in addition, collateral ambitions which religious segregation aids. It can be used as a strong instrument for attaining public subsidies and other forms of official favoritism which the hierarchy has long cherished. As a power strategem religious segregation is formidable and effective. That is why we have described it as an "insidious" form of segregation.

We were going to conclude our points on segregation with something about people who live in glass houses. That won't do, though, because the house isn't glass. Its walls are steel and re-enforced concrete; they are getting thicker and higher every day, dividing one group of men ever more resolutely and decisively from their fellows.

### **20 Million Americans Saw It on TV**

#### **"THE BIG ISSUE— Religion and the Presidency"**

**Were you one of them?**

The complete, unexpurgated film of this live TV discussion featuring Glenn L. Archer, Dr. John A. Mackay, U.S. Senator Eugene McCarthy and Dean Francis B. Sayre, may be borrowed by churches and POAU chapters.

Offering taken at showings to defray film and shipping costs.

To schedule this 58-minute, 16 mm. black and white sound film, write

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At its sessions last November the American Association of Land-Grant Colleges and State Universities endorsed the principle of Federal aid in construction of academic buildings for public institutions only. A proposal calling for Federal construction aid to "all accredited colleges and universities" was not approved.

# Protestant Teaching Halted In Michigan School District

A Protestant program in the public schools of Horton-Hanover, Michigan, which drew protests from both Protestant and Roman Catholic sources, has been terminated by the withdrawal of the teaching group. The group under protest is known as the rural Bible Mission, with headquarters in Kalamazoo.

In accordance with one of the Mission's announced goals, its representatives seek access to public school classrooms. The immediate cause of the strife in Horton-Hanover was the activity of one of the Mission's evangelists, Francis Goodman. Mr. Goodman had been visiting the elementary schools of the district. A staunch fundamentalist, he had been presenting his doctrines to all the children.

## Problem Resolved

When parents who did not share Mr. Goodman's beliefs protested his use of the public schools and compulsory attendance time to teach their children, a controversy raged. A petition indicating disapproval of the Goodman program was presented to the school board together with a request that the officials state their position on religious teaching in the schools. The secretary of the board was so enraged that he personally circulated a petition urging the continuance of Mr. Goodman's teaching. Since the latter petition bore a few more names than the former, the secretary argued that, on the principle of majority rule, the board should approve Mr. Goodman's program!

The protesting group was determined and refused to back down. An attorney was retained and notice was served that if the school board pe-

sisted in a course which violated the rights of school children under both state and Federal constitutions, the issue would be brought to the courts. Recognizing that its position was untenable, the school board then agreed to bar Mr. Goodman from the Hanover-Horton District.

Wide coverage of the controversy in the *Jackson Citizen Patriot* has served to call attention to activities of the Rural Bible Mission elsewhere in Michigan. The Clark Lake School Board has received complaints about Mr. Goodman's teaching in the schools of that district and he has been banned there. There have also been protests in the Cement City District and the board there has the matter under advisement. There was accumulating evidence that the Rural Bible Mission had succeeded in penetrating many of the public school districts in Michigan, using school time and school facilities to indoctrinate children in its beliefs.

## Divine Guidance For Politicians

Pope John XXIII has proved himself a "political Pope" by asserting his claim to political sovereignty over Catholics.

In a carefully but forcefully worded statement he has declared that Catholics should take an active part in politics and that it is the "right and duty" of the Church which he controls to give them "moral guidance" in such activities. He insisted upon "unanimity" concerning matters of social and religious interest, and "that all internal discord must be eliminated and a common united stand taken instead."

At all times, the Pope added, the ecclesiastical hierarchy has the right and duty to "call on" the faithful "to defend the Church and Christian principles."

## Names Are Needed

We'd be glad to get another 18,000 names to whom we may send POAU mailings. That's the number we got when we asked for names before. Would you do it again? Send us names you believe to be new to POAU but who could be interested in its program.

Names are our life line. Please send us your list today. No better way to help POAU.

NEWS ITEM: "CARDINAL CUSHING SAID THE PROPOSED LOTTERY IS 'ECONOMICALLY UNSOUND, SOCIALLY DISINTEGRATING AND MORALLY DANGEROUS'"



"Besides, it would hurt our business"

## Record-Breaker

Read by 500,000 people in its first month!

### "If the U.S. Becomes 51% Catholic"

by C. Stanley Lowell  
5c each, 100 for \$2

## Newcomer

### "Why Don't Methodists Have Parochial Schools?"

Bishop Francis Gerald Ensley says a Methodist Postal System is just as logical.  
5c each, 100 for \$2

**POAU**

1633 Massachusetts Ave., N.W.  
Washington 6, D.C.

## SUGAR IS SWEET IN OLD PHILADELPHIA

### Everybody Wants at Least a Little

Churches within shouting distance of the Independence National Park in Philadelphia are vying with one another for status as "national shrines" and are using the designation to get money from Congress to enhance their operations. The church, while designated as a "shrine," continues to function in an active parish capacity.

The money is obtained for the purpose of purchasing and clearing "slum areas" so as to improve the setting of the church and make it more fully available to the public. The advantages which accrue to the church from such expenditures of public funds are obvious.

#### Small Change

Latest attempt to tap the public treasury is being made by Old St. George's Methodist Church, an insti-

tution located about a mile from Independence Park. The St. George's request is for a modest \$25,000. This figure compares with the \$237,000 voted by the 85th Congress and approved by the President, for the benefit of Gloria Dei (Old Swedes) Protestant Episcopal Church, also some distance from the park. A prior beneficiary was Christ Church (Protestant Episcopal) which has already had its vista improved with Federal funds.

Gearing for a titanic effort in the 86th Congress, is Old St. Joseph's (Roman Catholic) Church. Old St. Joseph's is going for a million and a half, which would top all the other beneficiaries by far. Old St. Joseph's, a red-brick structure dating from the 19th century, almost got its money in the 84th Congress. After passing the House the bill failed by a fluke to clear the Senate. It appears likely that if Old St. George's gets its \$25,000, Old St. Joseph's will get its million and a half.

## Annual POAU Meeting Set for St. Louis

The annual meeting of the National Advisory Council, governing body of POAU, will be held in St. Louis, February 12. The meeting will be held on the day following the National Conference and many members of the Council will visit St. Louis for both events.

Report of the POAU program as carried on in 1958 will be presented by the executive director, Glenn L. Archer. The associate director, C. Stanley Lowell, will report on the editorial policies of the organization with emphasis on *Church and State*, the official news organ, and the rapidly expanding publications program.

John C. Mayne, director of organization and Gaylord Briley, assistant director, will describe the new organization format for POAU locals throughout the nation.

POAU president, Dr. Louie D. Newton of Atlanta, will be present and will preside at all sessions.

## TWO BIG RALLIES

### IN ST. LOUIS, AT 11TH NATIONAL CONFERENCE ON CHURCH AND STATE



Dr. Hall

**MONDAY, FEBRUARY 9, 8 P.M.**  
SCOTTISH RITE TEMPLE AUDITORIUM  
Lindell Blvd. near Grand

**DR. DICK HOUSTON HALL, OF ATLANTA, GA.**  
*"Many Faiths—One Freedom"*

Five hundred free seats (Registrants will be given reserved section seats).

**TUESDAY, FEBRUARY 10, 8 P.M.**  
SCOTTISH RITE TEMPLE AUDITORIUM  
**BISHOP EUGENE M. FRANK, OF ST. LOUIS**  
*"A Free Church and a Free State"*

Bishop Frank



Advance program information sent to all registrants. Monday and Tuesday daytime sessions, with luncheons, will feature nationally known speakers. Still time to register and make luncheon reservations.

### CONFERENCE HIGH LIGHTS

MONDAY session opens at 10 A.M.  
"Can Catholicism Win America?"  
by Dr. Harold E. Fey, Chicago.

TUESDAY, 9:30 A.M. "Religion and  
the U. S. Presidency" by Glenn L.  
Archer of Washington, D. C.

(Tear off and air mail today)

To  
POAU Conference Office  
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**Deadline February 4**

( ) Here is my \$1.00 for Conference Registration. Please send two rally tickets, advance program, etc.  
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# Drive to Ease Immigration In 86th Congress

The McCarran-Walter Act of 1952 which regulates immigration to the U.S. is under fire from many quarters and may be in for drastic change in the 86th Congress. A drive which may be spearheaded by Sen. John F. Kennedy (D. Mass.) will aim at changes in the formula of admissions which, it is charged, has discriminated in favor of northern Europeans and against southern Europeans.

Sen. Kennedy recently declared that a change in U.S. immigration policy was "long overdue" and that he would press for elimination of restrictive and discriminatory features of the Immigration and Nationality Act of 1952.

Repeal of the entire McCarran-Walter Act was urged at a meeting of church leaders in a conference on immigration in Denver, Colo., in December. The law was described as a "disgrace to our nation."

## Repeal Forces Unite

James D. Zellerbach, U.S. Ambassador to Italy, came home on furlough urging that the U.S. substantially increase its quota of Italian immigrants to this country. President Eisenhower has also requested broad revision of present immigration laws.

Judge Juvenal Marchisio of New York, chairman of the American Committee on Italian Immigration,

has toured the country pleading that restrictions on Italian immigration be relaxed or lifted. He has urged immediate entry of 59,000 Italians on the ground that they have relatives in the U.S.

American church leaders, both Protestant and Catholic, have generally favored revision. In Australia, however, the Australian Council of Churches voted to ask the Federal Government to ensure that British migrants number at least half the total intake. The Council pointed out that during the preceding year almost half the immigrants to Australia were Roman Catholics.

## Clerical Exemptions

The McCarran-Walter Act, which has been on the books since 1952, permits non-quota entry of priests and ministers of religion who have been ordained for at least two years and who come here for the purpose of practicing their profession.

Leaders of the Roman Catholic Church in Spain have insisted that over-populated countries have a moral right to emigrate to other lands. Dr. Legaz Lacamra, rector of the University of Santiago, declared that man's sacred right to change his domicile had been "much restricted by the U.S. through its immigration policy since 1927." The late Pope Pius

## A Correction

In the Jan. 1959 issue of the Review the story "Discrimination Charged in Chaplain Promotions" referred to Admiral Arleigh Burke as of Roman Catholic faith. It has been brought to our attention that he is not of this faith and we are very sorry for the error. No other fact in the story has been challenged.

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XII was fond of crying: "Men without land have the right to cultivate land without men."

One figure on immigration which is often overlooked in the reckoning because it is not officially counted, is the figure of entries from Puerto Rico. More than a half million have migrated to New York from Puerto Rico since 1940.

## Lutherans, Baptists Commend POAU

An official of the United Lutheran Church, Richard T. Sutcliffe, who serves as director of that denomination's Department of Radio and Television, has cited POAU as having originated the second of the "ten top religious news stories of the year." The story to which he referred was the POAU demand that all Roman Catholic candidates for the U.S. presidency and vice-presidency should be confronted with questions as to their stand on certain issues which might involve a conflict of interest with their church.

The number one story selected by Sutcliffe was the death of Pope Pius XII and the election and coronation of Pope John XXIII.

The Christian Life Commission in its report to the 1958 Southern Baptist Convention of Texas, declared: "We commend POAU for its aggressive program in this (church-state) field of work." The report was enthusiastically endorsed by the Convention.

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